

# The Historiographer

of the Episcopal Diocese of Connecticut

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## LORD BISHOP AND YALE WEREN'T SO FRIENDLY IN 1783

### Seabury Portrait Recalls Interesting Church History.

In connection with the visit to New Haven of the Bishop of London, a letter from George Dudley Seymour, offering a copy of a portrait of Bishop Seabury, Yale 1748, to be hung in the Dining hall, which was read at the Monday meeting of the corporation, is of timely interest.

The Bishop of London in 1783 would have nothing to do with Seabury, Yale 1748, and refused to consecrate him a bishop. Now the Bishop of London comes here and preaches to the college. The letter follows:

"Gentlemen: I beg to offer you to be hung in the University Dining hall, a portrait of Samuel Seabury, first Bishop of the Episcopal church in Connecticut and first American bishop. Born November 30, 1729 at North Groton (now Ledyard), Connecticut, he was graduated with honor from Yale college with the class of 1748. Oxford University conferred the degree of Doctor of Divinity upon him in 1777. In March, 1783, he was chosen by the clergy of Connecticut convened for the purpose in the "Glebe House" still standing in Woodbury, to become their apostolic head and set sail for England the following June in the flagship of Admiral Digby. Rebuffed at every turn in England, he was finally consecrated a Bishop at Aberdeen, Scotland, on Sunday, November 14, 1784. He returned to Connecticut the following spring and discharged the duties of his office until his death on February 25th, 1796.

The portrait I have the honor to offer you is a copy by Miss Mildred Jordan, a graduate of the Yale School of the Fine Arts, of Duche's portrait painted in England and now the property of the Diocese of Connecticut to which it was presented by Bishop

White of Pennsylvania on behalf of a sister of the artist. Trinity college has long been the custodian of the canvas which holds the place of honor in the Alumni hall of the college at Hartford.

I take pleasure in acknowledging the kindness of President Luther of Trinity in giving the copyist every facility for her work. I also wish to gratefully acknowledge the assistance rendered by the Rev. Dr. Samuel Hart, of the Berkeley Divinity School at Middletown, in loaning the copyist a rare print of the engraving made by Sharp from the original canvas when it was fresh and undimmed by age.

Though I was myself brought up in the Congregational Order, I am interested in everything that pertains to the history of Connecticut, and it has long seemed to me that it has not been sufficiently known that Seabury, a native of Connecticut and the first Bishop of the Church in Connecticut, and that Jarvis, a native of Connecticut and the second Bishop of the Church in Connecticut, were both graduates of Yale college.

"Very respectfully,  
"George Dudley Seymour."

The above clipping, dated Sunday, Oct. 13, 1907, tells of the famous Seabury Painting, owned by the Diocese of Connecticut and lent to Trinity College. It was presented to the Diocese by the first Bishop of Pennsylvania.

### Lawn Mowing and Ecclesiastical History

A faithful Lawn Care reader sent in this report taken from the minutes (year 1797) of one of the earlier Episcopal Churches of the country:

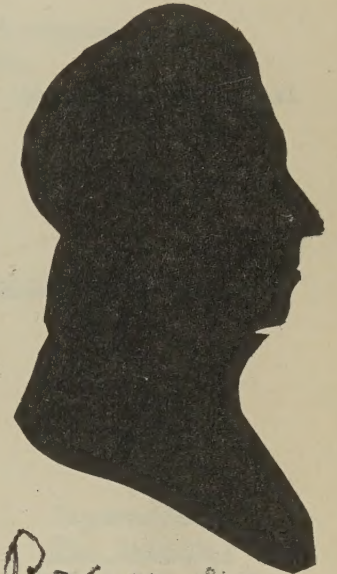
1797-May 10 The Church called Rev E D Rattone . . . He was to preach in Flushing every other Sabbath . . . His salary per annum was the interest of 900 pounds, and 100 pounds additional were pledged if it could be raised.

Olive Browne was named sexton on a salary of 6 pounds per annum and the privilege of cutting the grass in the Church yard.

The clerk was allowed the same sum but instead of the grass extra, was to receive an admonition for past irregular conduct.

Q Rumping on the grass?—ED.

Ordained Deacon by bp. Jarvis  
June 6, 1805. Died Sept. 26, 1826.



### DIED:

s township on the 8th inst. at the house of the Rev. J. Hall, after seven days painful sickness, the Rev. Roger Searle, A. M. of Medina, late Rector of the Parish of St. Peters church, at Ashtabula.

His remains were interred with the honors of Masonry. The uncommonly large concourse of Masonic brethren and citizens, by whom his funeral was attended, affords a sufficient testimonial of the high estimation in which his character was held in this vicinity.

In his native state of Connecticut, and in this state he had held several of the highest Masonic offices. In the Protestant Episcopal church in the United States, few clergymen below the order of Bishops, were more extensively known and respected, as appears from testimonials left behind him, signed by several Bishops, and from letters of credence and recommendation, by the standing committee of the Diocese of Connecticut, and his brethren of the clergy and laity in various states.—Ashtabula Jour.

Ohio

The above was given by Mr. Searle's granddaughter to Mr. James Shepard, and by him to the Diocese.





CONNECTICUT ANGLICAN PERIODICALS

(Basic for the Researcher in)  
(Connecticut Church History.)

(Most of these volumes are available at  
(the Diocesan Archives, Trinity College  
(or Hartford Seminary Foundation. Others  
(are at the State Library in Hartford.

Churchman's Magazine, o.s. 1-8  
New Haven, 1804-1827. n.s. 1-3  
s.3 1-5

(Organized by group of Churchmen in  
Connecticut: Ashbel Baldwin, Rich-  
ard Mansfield, Daniel Burhans etc.  
with endorsement of Bp. Abraham  
Jarvis. Later edited by Bp. Brownell  
and by Dr. Tillotson Bronson.  
Superseded by Episcopal Watchman.

(Subtitle:  
Churchman's Monthly Magazine)

Episcopal Watchman v. 1-7 (1827-1833?)  
Hartford, Conn. (Weekly)

Began when the foregoing publ.  
announced its end.  
Bp. Brownell in charge of editorial  
policy.

The Churchman v. 1-31 (1831-1861)  
New York.

Supersedes Episcopal Watchman.

Church Chronicle and Record v. 1-8 (1837-1844)  
New Haven, Conn.

Superseded by  
The Calendar  
and later by The  
Churchman.

Various titles;  
v.1-4 (1837-1840) Chronicle of the Church  
5-6 (1841-1842) Practical Christian and Church Chronicle  
7-8 (1843-1844) Church Chronicle and Record

Churchman: An illustrated weekly news mag.  
Hartford, Conn., N. Y., I (1845-----)

Supersedes the  
foregoing.

Titles;

1-21 Calendar (v. 7-22 also called n.s. 1-16)  
22+ Connecticut Churchman (23-30 also called  
ser. 3, v. 1-8)

Vol. 150 (1936)

Connecticut Churchman  
Hartford (Waterbury etc.). v. 1 (1906)+

(No complete set listed  
in Serials Catalogue)

Banner of the Church (1-2) Boston, 1831-1832.

(Edited by those not sympathetic  
with the Episcopal Watchman)





7 OCT 27  
1840 A

To Mr. Wm. L. G. New York



Mr. Wm. L. G.  
New York

OCT 28 1840

Middlebourn Connecticut  
by New-York.

Shimura





In the name of the  
Holy, and undivided Trinity,  
Father, Son and Holy Ghost,  
One God, blessed for ever  
Amen. —

The wise & gracious Providence of this merciful God, having  
put it into the hearts of the Christians of the episcopal persuasion  
in Connecticut, North America to desire that the blessings  
of a free, valid, & purely ecclesiastical Episcopacy might be  
consecrated to ~~the~~<sup>these</sup> ~~the~~ Church, regularly formed in  
that part of the Western world upon the most ancient & primitive  
Model: And application having been made for this purpose  
by the Rev. Dr. Samuel Seabury, Presbyterian in Connecticut to  
the Right Rev. the Bishops of the Church in Scotland; the  
said Bishops having taken this proposal into their serious  
consideration most heartily concur to promote & encourage  
the same as far as lay in their power, & accordingly began the  
first & good work recommended to them, by complying with the  
request of the Clergy in Connecticut, & advancing the said  
Dr. Samuel Seabury to the high order of the Episcopate, at the  
same time earnestly praying that this work of the Lord, thus





Connecticut is taken in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the Members of both Churches may with freedom & safety communicate with each other, when their occasions call them from the one country to the other: only taking care, when in Scotland, to hold communion as usual offices with those persons, who under <sup>the</sup> sanction of ordination by an English or Irish Bishop, do or shall take upon them to officiate as Ministers in any part of the Episcopal Church of Scotland, or whom the Scottish Bishops cannot help looking upon, as schismatical intruders, designs only to answer worldly purposes, be uncommissioned disturbers of the poor remains of that once flourishing Church, which both their prudence & they have under many difficult labours to preserve pure & uncorrupted to future Ages. —

to future ages. —  
Article IV. With a view to the salutary purposes mentioned in the preceding  
article, they agree in desiring, that there may be as near a conformity in doc-  
trine & discipline established between the two Churches, as is consistent with  
the different circumstances & customs of nations: And, in order to avoid any  
bad effects that might otherwise arise from political differences, they hereby  
express their earnest wish & firm intention to be ever <sup>their</sup> present & general  
in their public prayers with respect to these points, <sup>as shall be directed by</sup>  
~~unaltered & apostolic rules & the practice of the primitive Church~~  
~~and to be ever and anon, in the future, in the Church of England~~  
~~and in the other foreign Churches, as directed by the Bishops of the~~

Article V. As the celebration of the holy Eucharist, or the Administration of the Sacrament of the Body & blood of Christ is the principal bond of Union among Christians, as well as the most solemn Act of worship in the Christian Church, the Bishops aforesaid agree in desiring, that there may be as little variance here as possible. And tho' the said Bishops are very far from prescribing to their Brethren in this matter, they cannot help ardently wishing, that Bishop Seabury would endeavour all he can consistently with peace & prudence to make the celebration of this venerable Mystery conformable to the most primitive doctrine & practice in that respect. which is the pattern the Church of Scotland





has copied after in her Communion Office, which it has done the wish of some of  
the most eminent Divines of the Church of England, that she also had more closely  
followed, than she seems to have done, since she gave up her first solemn  
Liberty, used in the reign of H. Edward the 6th; before which the form  
used in the Church of Scotland, there is no difference in any point, which the  
primitive Church reckoned essential to the right administration of the Holy Eum-  
charist. In this capital Article the report of the ecclesiastical convention which the Scottish  
Bishops came lately to give for as much nearly as possible, the Bishops also agree  
to take a serious view of the Communion Office recommended by them, & if  
found agreeable to the genuine standards of antiquity, to quack it down  
to it, by gentle method of argument & persuasion, & endeavor as they have  
done to introduce it by degrees into practice without the confusion of the long  
on the one side, or the prejudicial former custom on the other.

Article VI. It is also jointly agreed & resolved upon, in the letter annexing the  
purposes of this Concordate that a brotherly fellowship shall be henceforth maintained  
between the Episcopal Churches in Scotland & in the Church of England, in matters  
intercourse of ecclesiastical correspondence, communion, & in other friendly  
affairs or matters as regards as men tend to the support & edification of both the churches.

Article VII. The Bishops aforesaid do hereby jointly declare in the most solemn  
manner, that in the whole of this transaction they have nothing else in view  
but the glory of God & the good of his Church; & being thus perswaded in  
their intention they cannot but hope that all who have any concern in  
this the most fair & candid construction on this conduct, is a he no  
offense at their faithful but sincere endeavours to promote what they  
believe to be the cause of truth & of the common salvation.

In testimony of their love to which they mutually owe faith and  
confidence, they have for themselves & their successors in office duly pro-  
fess their names & seals to this presents at Edinburgh this fifteenth  
day of November in the year of our Lord one thousand seven hundred  
& eighty four.

The Subscribers.

Robert Kilgour Esq.  
Arthur Petrie B.  
John Skinner Esq.

James Desbary Esq.





CONNECTICUT MANUSCRIPTS OWNED BY THE DIOCESE OF MASSACHUSETTS. (Scholars should write to the Diocesan Library, 1 Joy Street, Boston 8, Mass. We wish that some generous patron would provide us with funds so that we might secure photostats of many of these for our Archives. Safety lies in duplication!!!)

ABERCROMBIE, J. Letter to Bp. Jarvis, asking for a list of Diocesan clergy, dated Philadelphia, 1798.

ANDREWS, H. Letter to Samuel Farmer Jarvis on family or business matters, 1827.

ANDREWS, Samuel (Rev.) 3 letters to Bp. Jarvis, dated St. Andrews, New Brunswick, 1804, in which he speaks of his parish as "wilderness without roads," and states that he cannot supply Jarvis with the newspapers entitled Whigs for the American Whig because they were lost during evacuation of New York in 1783. Expresses surprise that J. has sent his son to Yale inasmuch as there is a Church academy in the state.

BALDWIN, Ashbel. Letter to Bp. Jarvis, arranging a trip to New York, 1802.

BALDWIN, Ashbel. Letter to Bp. Jarvis regarding B's consecration(?). No date.

BALDWIN, William (Rev.) Letter to Bp. Jarvis, containing a list of questions regarding the Episcopate of New York, 1811.

BARBER, Daniel (Rev.) Five letters to Bp. Jarvis, dated Claremont, N. H., 1802-1809, concerning a litigation over Church lands in N. H. and a suit brought before the Federal Circuit Court.

BERNARDSON, Tillotson. Letter to Bp. Jarvis expressing regret for inability to attend the ordination of the Bp's son, Samuel Farmer Jarvis, 1811.

BROWNELL, Thomas Church (Bp.) Certificate of Holy Orders to Seth Birdsey Paddock, of New Haven, 1822.

CHAUNCEY, Henry C. 2 letters to Samuel Farmer Jarvis on personal or business matters, 1842-1843.

CLAGGETT, Thomas John (Bp.) Letter to Bp. Jarvis regarding ordination of candidates.

CODMAN, H. Letter to Samuel Farmer Jarvis on family or business matters, 1822.

CONNECTICUT CONVENTION OF ANGLICAN CLERGY (1776); Minutes of convention held at Waterbury, with names of those present and account of business transacted, June 4, 1776.

CONNECTICUT CONVENTION OF ANGLICAN CLERGY (1776); Minutes of convention held at New Haven, July 23, 1776, showing that clergy felt that rebellion against the King was a violation of their ordination vows and recording the fact that they voted to suspend worship in the churches to avoid reading the liturgy with its omission of prayers for the King.

CONNECTICUT, DIOCESE OF (Standing Committee); Letter to Bp. Jarvis regarding the disputed election of Dr. Uzal Ogden to Episcopate of New Jersey, 1800.

CONNECTICUT, DIOCESE OF (Standing Committee); 3 papers of appointments to deacon's orders, to the following applicants; Samuel Griswold, 1803; Asa Cornwall, 1804; and Solomon Wheaton, 1807. Dated at Plymouth.

CONNECTICUT CONVENTION OF ANGLICAN CLERGY (1774); Minutes of convention held to discuss the political situation and decide on their line of conduct, Sept. 20-21, 1774.

GOING, J. M. Letter to Samuel Farmer Jarvis on family or business matters, 1821.

HUMPHREYS, Ann T. Letter to Samuel Farmer Jarvis, discussing J. Fenimore Cooper's new book, Leatherstocking dated 1828.

JARVIS, Abraham et al. Copy of letter to the Bp. of London signed by Jarvis, Richard Mansfield and others recommending Henry Van Dyck for holy orders, 1779.

JARVIS, Abraham. Letter (1776) refers to the condition of the Church in America at the beginning of the Revolution and rejects the proposed alterations in the liturgy---the omission of prayers for the King etc.

JARVIS, Abraham. Documents relating to the church of which he was rector, Christ Church, Middletown (now Church of the Holy Trinity), stating that it had remained closed during most of the Revolution, until ca. 1781.

JARVIS, Abraham (Bp.) Address to the 16th annual Convention at St. Paul's Church, Norwalk, Conn., June 6, 1798.

JARVIS, Abraham (Bp.) Address to the 17th annual Convention at St. John's Church, Stratfield, Conn., June 6, 1799.

JARVIS, Abraham (Bp.) Notes on his trip to England in 1764 for ordination. Dated Apr. 2---June 10. Record of a walking trip from London to Windsor. Description of Windsor Castle and its attractive grounds etc.

JARVIS, Abraham (Bp.) Bills sent to him from Elisha Fairchild and Ashbel Johnson for various commodities, 1772-1786.

JARVIS, Abraham (Bp.) Power of Attorney given by him to Thomas Lawrence in 1803.

JARVIS, Abraham (Bp.) Power of Attorney given by him to William H. Robinson in 1807.

JARVIS, Abraham (Bp.) Address to the 19th annual Convention at Newtown, Conn., June 3, 1801.

JARVIS, Abraham (Bp.) Voluminous official correspondence with Bps. Thomas John Claggett, John Henry Hobart, Benjamin Moore, William White, and with other persons, regarding the deposition of Ammi Roberts, rector of St. John's Church, Stamford, 1803-1812.

JARVIS, Abraham (Bp.) Sentence of degradation imposed upon Deacon Ezra Bradley, 1804.

JARVIS, Abraham (Bp.) Summary of his work delivered before a diocesan convention. No date.

JARVIS, Abraham (Bp.) Letters with character references for the ordination of candidates written to Bp. Jarvis from churches in Granby and Simsbury, Conn., ca. 1798-1809.

JARVIS, Abraham (Bp.) Letters to him from the Standing Committees of the Diocese of Connecticut and Boston, and from other clergymen, with character references for ordination of candidates, ca. 1798-1809.







JARVIS, Abraham (Bp.) Letters to him on various church matters from Danbury, Reading and Ridgefield, Conn., 1801-1807.

JARVIS, Abraham (Bp.) Eight petitions to him for ordination, 1804-1805.

JARVIS, Abraham (Bp.) Letters directed to him from Great Barrington and Lenox, Mass., requesting supply clergy.

JARVIS, Samuel Farmar. Letter to the Hon. John Harris, Hopkinton, N. H., concerning a permanent parish for the Rev. Samuel Sitgreaves, 1824.

JARVIS, Samuel Farmar. Letter to the Committee of the General Theological Seminary, giving his reasons for resigning from the chair of Biblical Learning to accept the assistant rectorship of Trinity Church, Boston, 1820.

JARVIS, Samuel Farmar. Certificate of membership in the American Antiquarian Society, 1815.

JARVIS, Samuel Farmar. Letter informing him of his appointment as professor of Biblical Learning at the General Theological Seminary, New York City, 1818.

JARVIS, Samuel Farmar. Letter to the Rev. Samuel M. Emery, of Chatham, Conn., concerning an exchange of church services, 1837.

JARVIS, Samuel Farmar. 27 unbound sermons, 1821-1846, most of them preached during his rectorship of the Church of the Holy Trinity, Middletown, Conn.

LEE, W. Letter to Samuel Farmar Jarvis on family or business matters, 1824.

LITCHFIELD, Conn. St. Michael's Church. Testimonial from that church in favor of David Baldwin, signed by the Rev. Truman Marsh, rector; Jesse Kilborn and Seth Langdon, wardens. 1807.

MARSH, Truman (Rev.) Letter to Bp. Jarvis, asking for transfer to another church (parish?)

MIDDLETOWN, Conn. Episcopal Church. An answer to a request of the Rev. Calvin White, Newark, N. J., submitting favorable testimony as to his conduct and ability, signed by wardens and vestrymen, together with brief note of best wishes from Bp. Jarvis. 1798.

MIDDLETOWN, Conn. Episcopal Church. Six-page document enumerating the members of the Church of England in Middletown, with the number of negroes in each family. (Before 1776?)

NEW HAVEN, Conn. (Probate Court). Notice that Samuel Farmar Jarvis, son of Bp. Jarvis, is appointed administrator of his father's estate, May 10, 1813.

NEW YORK CITY. Orders to Frederick Gardner concerning Bp. Jarvis's property in that city (1805-1806).

OLIVER, Peter. Letter to Samuel Farmar Jarvis on personal or business matters, 1851.

PARKER, Samuel (Rev.) Letter to Bp. Jarvis from Boston, asking him to act in place of Bp. Edward Bass, who had died suddenly, in the ordination of Galen Hicks, 1803

PATTERSON, George. Letter to Samuel Farmar Jarvis on personal or business matters, 1849.

PLYMOUTH, Conn. (St. Peter's Church and St. Matthew's) A record of the joint committee appointed to form a mission and raise funds for that purpose; Orlas Warner, Oliver Todd, Bela Blakslee, Asher Blakslee and Israel M. Bronson, for St. Peter's; Isaac W. Shelton, Isaac Atwater, and Stephen Graves, for St. Matthew's, 1806. Also an agreement for the union of the two churches, 1806.

SLIDELL, John. Letter to Samuel Farmar Jarvis on family or business matters, 1821.

SMITH, William. Letter to Bp. Jarvis discussing the place and time of the Nativity, 1802.

TRUMBULL, Jonathan (Gov.) Notice to Bp. Jarvis appointing a Fast Day on Good Friday, March 15, 1802.

TUDOR, William (of Boston). 4 letters to Samuel Farmar Jarvis, regarding a new church in Gardiner, Maine, 1818-1820.

WILLIAMS, John (later Bp.) Letter to Samuel Farmar Jarvis on personal matters, 1839.



MR. NORMAN LITCHFIELD, Barry Rd., Quaker Farms, R.F.D. 2, Southbury, Conn., is engaged on a history of Christ Church, Quaker Farms, and St. Peter's Church, Oxford.

THE REV. GEORGE MacLAREN BRYDON, D.D., Historiographer of the Diocese of Virginia, 3810 Hawthorne Ave. Richmond 22, Va., would like to know what denominations and churches in early Connecticut history shared a union building. He knows of two or three in Virginia built for Presbyterians and Episcopalians.

ROMAN CATHOLIC PRAISE OF THE PRAYERBOOK and Breviary influence in Anglicanism appears in an article by Peter F. Anson, "A Prayer-Bond With Anglicans," in Worship (formerly Orate Fratres), XXVI, no. 6 (May, 1952), pp. 293-297.

DR. NELSON R. BURR is making progress with his forthcoming history of the Diocese of Connecticut.

MRS. CAROLYN HUTCHENS continues work on her monograph dealing with the early history of St. John's Church, Bridgeport.

THE REV. WALTER MITCHELL's novel, Bryan Maurice, is a somewhat fictionalized portrait of Bp. John Williams and his life before and during his leadership at the Berkeley Divinity School of the Middletown period.

THE REV. J. G. H. BARRY's autobiography, Impressions and Opinions (New York, 1931) gives a penetrating critique of Connecticut diocesan life and the churchmanship of the Berkeley Divinity School during his student days. He presents an interesting view of Bp. Williams.

THE BISHOP JOHN WILLIAMS COLLECTION at Yale University Library, consisting of materials for a biography of the Bishop, was presented to Yale several years ago. It includes a transcript of the records of the Board of Trustees of the Berkeley Divinity School.



